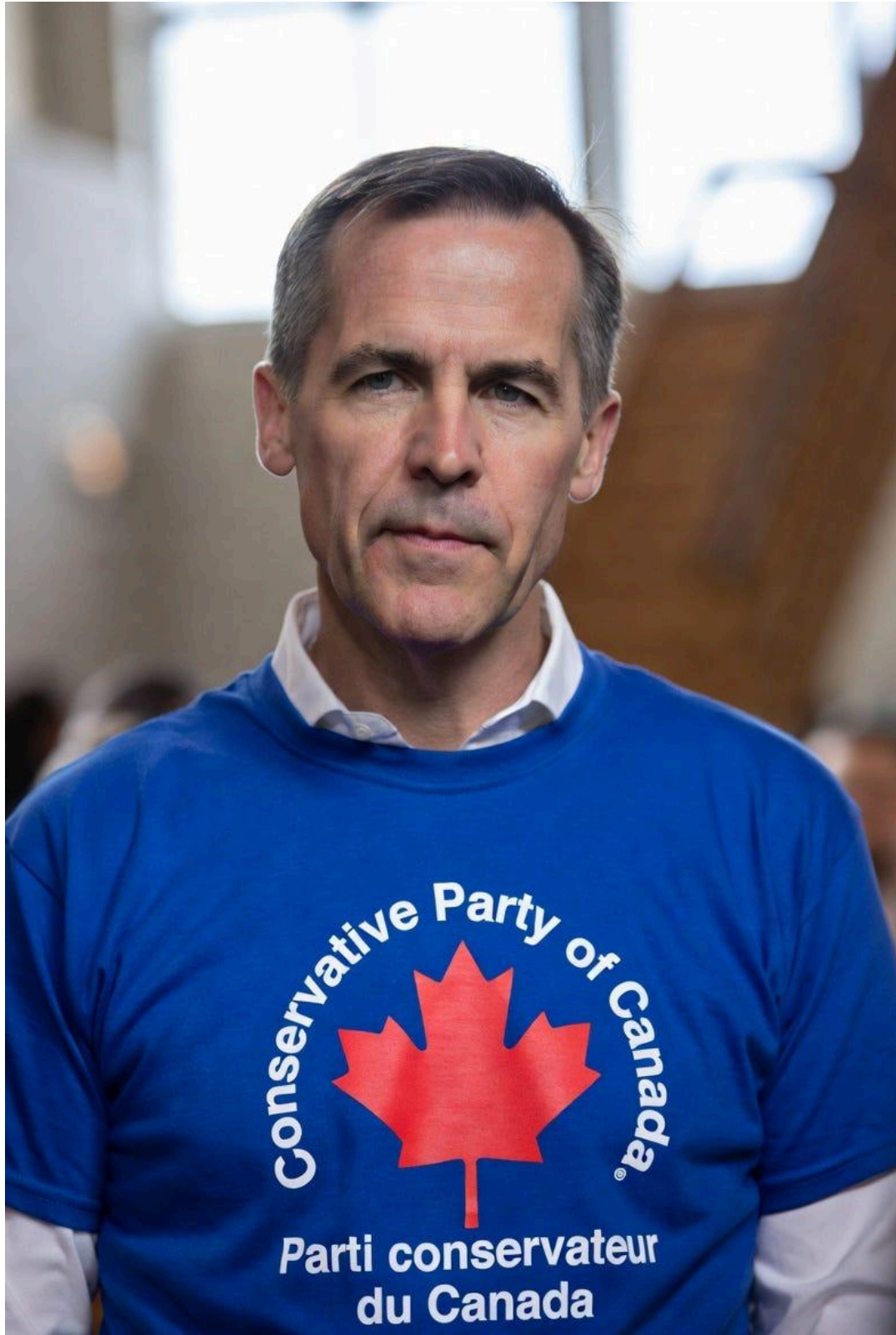




*Those of you who are subscribed to this substack will notice that I have been on hiatus for the past six months or so. Apologies for absences of this sort tend to be rather tiresome, so I'll just say that I plan to post more frequently here going forward and leave it at that.*

Yes, you read that correctly. Mark Carney—our capital-L Liberal, center-left Prime Minister—is a conservative.

But, you may ask, how? How in any way could this be true?

After all, neither Carney's pre-Prime Ministerial career nor the past year of his governance suggests that he harbours any predilections towards conservatism. Technocratic pragmatism, sure. Centrist overtures meant to preserve the Liberal Party's power, yes. But conservatism?

Now, here is where definitions come in. Mark Carney is not an *ideological* conservative. He does not adhere to any specific set of ideas that are generally labelled conservative—whether that be neoconservatism, paleoconservatism, or Red Toryism as it is classically understood. Rather, Carney is a *temperamental* or *dispositional* conservative.

Maybe a more helpful term that we could substitute in is *pro-nomian*.

This means to be broadly in favour of rules, strictures, orders, and laws.

Pro-nomians view the fence imagined by G.K. Chesterton and wonder why it was created and what value it provides; their kneejerk instinct to preserve, not demolish.

Pro-nomian, however, is not a stand-alone term. Rather, it serves as one half of a dichotomy: the pro-nomian/anti-nomian distinction.

Anti-nomians, as you may have guessed, are *opposed* to rules, strictures, orders, and laws. They look at Chesterton's Fence and sees an obstacle that stands in the way of immanentizing the eschaton. That fence is not something to be appreciated, but rather an oppressive and anachronistic barrier.

With this in mind, it is easy to see how the pro-nomian/anti-nomian distinction could serve, during most times, as a useful stand-in for the right/left divide. The right desires order, continuity of tradition, and an upholding of existing mores; the left, meanwhile, desires the dissolution

and disintegration of these things in the hopes that utopia can be achieved.

Canada in the year of our Lord 2026, however, bucks the usual assignment of these categories. The left, or at minimum the center-left Carney represents, is pro-nomian—or at least pro-nomian in regards to the paradigm created by Pearson and PET. While Carney may introduce reforms to the system of varying degrees of consequence, he doesn't desire to upend or replace the system. His actions merely represent a continuation of the existing order.

In this sense, you could say that Leonid Brezhnev was both pro-nomian and *tempermentally* conservative. Yes, Brezhnev presided over a doctrinaire marxist government. Yet this government, though at one time revolutionary, had, by the 1960s and 1970s, become schlerotic and essentially *conservative* in nature. The Politburo and the gulags *were* Chesterton's Fence. To be in favour of them was to be pro-nomian, as Brezhnev was.

Reagan, meanwhile, could be classified as anti-nomian as it relates to the political structures of the late Soviet Union—even though he, of course, would be placed well to the right of Brezhnev on any political spectrum worth its salt.

All of this may, to you, seem very strange. What is it, you may ask, that flips the pro-nomian/anti-nomian distinction and makes a man like Carney—someone who has, implicitly or explicitly, been on board with every ideological crusade the left attempted in the past decade—into a pro-nomian conservative? What variable resolves this paradox?

Entropy.

Entropy, broadly speaking, is the slow accumulation of disorder and chaos within a system which results from a gradual degenerative process. As a system ages, intractable problems and internal contradictions that, in the past, were either much smaller in scope or else more easily papered over grow to a point where it is harder and harder for them to be ignored.

Yet, since this is a process that occurs gradually, it is entirely possible to completely acclimate oneself to a new and degenerated state of affairs. Therefore, like a frog in a pot of boiling water, one can be oblivious to the surrounding decay until it is too late.

Now all systems, to a certain extent, produce entropy over time; elements a structure inevitably decrease in quality, become anachronistic or irrelevant, or even come to serve as active impediments to the functioning of the structure itself.

However, since entropy is an end product of deconstruction and degeneration, it is ineluctably the child of any ideological matrix that is *anti-nomian* in nature. So, in a typical political environment, we can say that since entropy is produced by anti-nomianism, and leftism is inherently anti-nomian, entropy is the natural result of leftism.

Now, since the 1960s, Canada has been in thrall to a leftist project that has succeeded in capturing all of our major institutions, has remolded our constitutional and political structures and our collective sense of identity in its image, and has been allowed to run wild with few—or

no—strictures or limitations on the size and scope of its mandate. It is because of this institutional capture, and the need to protect said institutional capture, that the Canadian left can be considered partially pro-nomian, since the prevailing nomos is left-wing.

The result of this leftist project is the inexorable decay that pervades the Canada of our current year. There are many ways in which this decay can be quantified or otherwise accounted for, but it can be sensed simply on a visceral and intuitive level. One can deny its existence, or blame its existence on outside factors, but, time and time again, the entropy will reassert itself.

Here is where Carney comes in (again). Carney is pro-nomian. He preserves our existing institutions. Those institutions, however, are consumed with sclerosis and entropy, since they are controlled by leftists who, despite their attempts to converse what they have created, are still anti-nomian in regards to anything they haven't created. From this, the logical (albeit somewhat paradoxical) conclusion is that Carney is a conserver of entropy and creators of entropy. His job is to conserve both

a force that bends towards slowly eating and destroying the environment it finds itself in and the moldering waste products left behind by that force.

Where, though, does this place the CPC—our ostensibly conservative party? The CPC likes to think of itself as a party that is both *ideologically* and *temperamentally* conservative—yet by thinking this way, it is deluding itself.

In our present moment, there is no way anyone can be both of these things at the same time.

The political and cultural paradigm we live within—the one that consumes virtually all actors in our political sphere—is one that was constructed by PET, making it innately left-leaning.

Because of this, anyone who identifies as a temperamental conservative under this system is someone who is conserving a previous version of the paradigm's leftist ideology. A version that perhaps contains less entropy than the current ideological software, but a version that rests upon axioms created by PET nonetheless.

This is the trap that the CPC falls into—they desire an ideological conservatism, but are so blinkered by their temperamental conservatism that they end up incorporating many things into their ideology that are left-leaning but considered axiomatic by our political status quo.

What results from this is a slow yet seemingly unstoppable and continuous leftward drift in our politics. The Liberals, as they naturally do, steer the ship ideologically and push us further to the left. As this process wears on and Overton Window moves away from anything genuinely right-wing, the only artifacts from the past that the CPC is able to latch onto are liberal ones—albeit outdated artifacts (like classical liberalism) that have long ago been discarded by actual liberals. Over time, our discursive and political landscape ratchets to the left, the catamite “right” ratchets left, the degree of entropy present increases, and a sense of demoralization among those unprotected from the rotten fruits of this process grows.

As many noticed and observed, this is obviously unsustainable. Terminal decline of this sort can only continue for so long before all our cultural

and economic inheritance is burned. Once that point is reached, rebuilding could very well be nigh-impossible. But what can arrest this vicious cycle? How can the ship be turned around?

Such a state of affairs forces anyone who is *ideologically* conservative, and actually serious about their ideological conservatism, to be anti-nomian. Not wholly anti-nomian—a pro-nomian disposition should still be retained when it comes to our inheritance, our posterity, and the transcendent. Rather, anti-nomian in regards to the Laurentian leviathan that has unleashed malign entropic forces across our society.

Going forward, the challenge for the Canadian right will be to embrace this unique combination of pro-nomian and anti-nomian attitudes.

Anyone who can succeed in doing so will have a massive advantage insofar as it relates to challenging our existing late Soviet-esque order and replacing it with a new order dedicated to ethnocultural renewal.

The crown is lying in the gutter. Can someone pick it up?